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The Concept of *Ta'awun* in the Scientific Writing according to Al-Quran

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Abstract

Sharing of names in writing is a familiar practice today. Generally, these practices take place among academicians to meet KPI's implementation requirements. However, the extent to which the partnership is carried out in accordance with the requirements of Islam? Is the partnership just fulfilling the need to share names in writing without any guidance in line with the *ta'awun* concept contained in the Qur'an? This paper aims to identify the concept of *ta'awun* according to the view of mufassir. Furthermore, this paper aims to analyze the concept of *ta'awun* in scientific writing. In order to realize these goals, library research is used through data collection methods. Whereas, content analysis methods are applied in data analysis. As a result, preliminary findings indicate that sharing of name in writing is a common practice among some academics. Preliminary findings also indicate that there is a partnership that occurs without complying with the requirements of the Islamic law that leads to the opposite treatment of Quranic verses.

Keywords: *Ta'awun*, Sharing, Scientific Writing, Academic

INTRODUCTION

The history of writing has long begun and continues to grow up to now. This practice never ceases and is still active even though it has long been. This is because most writing guides are closely related to the books of the Qur'an since the time of Prophet Muhammad SAW and the Companions of RA. RA's friends make sure their memorization is preserved by writing on animal skins and plants ('Qattan, 2007; Rahman, 2004). The equality is the practice of writing that is still happening to date but which distinguishes it is the tool used for writing has become modern.

Prophet Muhammad, the Companions of RA and the scholars also wrote according to their respective demands or requirements. The current legacy of the writing is still being pursued by researchers among academics in conveying knowledge. Islamic religious scholars must meet the requirements of Islamic research in carrying out research or writing.

Improved educational level can increase the demand for academic work. According to Latiff (2013), academic writing is one of the important things in making an assessment of the teaching and learning aspects. While Strongman (2014) views academic writing as an artistic performance through strategic readings and organized studies.

Academic writing also comes through sharing in writing. Sharing occurs with those directly involved in writing and contributing accordingly. Placement of names in shared copies should be accompanied by a workforce performed jointly and avoiding only some of them doing the assignment. While the other thing that differentiates is just a name. This is a violation of the true ethics of writing.

Some of them consider placing names in scientific writing without effort is one of the concepts of helping. They also consider the act as a tribute to a friend or on a friendly basis. Therefore, this paper provides an understanding of the *ta'awun* method as described in the Quran.

RESEARCH METHODOLOGY

This paper uses library research as a research methodology. Data collection methods have been set specifically so that the papers are more organized and systematically. To obtain data, analytical methods are used. According to Jasmi (2012), the data analysis method is the method of obtaining true and logical information from the printed material. In order to realize the objective of this paper, collecting data takes place by analyzing documents from classical sources, especially books such as *Tafsir Ibn Kathir*, *Tafsir al-Qurtubi*, *Tafsir al-Azhar*, *Aisar al-Tafasir* and *Tafsir al-Sa'di*. The interpretation of the tafsir is based on the author of the book which is also a *mu'tabar mufassir*.

After collecting the desired data, the data should be analyzed using the content analysis method. According to Krippendorff (2004) and Yusof (2004), the way in which the research is conducted in a structurally concise manner through documentary data refers to the content analysis method. Since this work data is obtained from documented data, content analysis is a suitable method for obtaining information relating to *ta'awun* concept in scientific writing according to the Qur'an.

ANALYSIS OF THE RESEARCH

This paper divides into two discussions. First, identify the concept of *ta'awun* according to the view of mufassir. Second, analyzing the concept of *ta'awun* in scientific writing.

Ta'awun is defined as the formation of a group to do something for mutual benefit without the need for the delivery of certain parties (Mu'jamWajiz, 1980). Whereas according to Mu'jamWasit (2004), *ta'awun* is mutual help. Both of these definitions show that *ta'awun* is referring to the helpfulness of helping to involve more than two individuals or more.

The Concept of *Ta'awun* According to Mufassir Views

Ta'awun atau tolong menolong adalah amalan yang perlu diamalkan dalam kehidupan seharian. Keharusan untuk melakukan amalan ini adalah berdasarkan kepada ayat suci al-Quran. Terdapat beberapa ayat dalam al-Quran yang menjelaskan mengenai konsep *ta'awun*. Namun, ayat dua dalam surah al-Maidah jelas menceritakan mengenai konsep *ta'awun*. Firman Allah SWT,

Ta'awun or help is a practice that needs to be practiced in everyday life. The necessity for doing this practice is based on the holy verses of the Qur'an. There are several verses in the Qur'an that explain the concept of *ta'awun*. However, verse two in surah al-Maidah clearly narrates the concept of *ta'awun*. Allah said:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

And cooperate in righteousness and piety, but do not cooperate in sin and aggression.
And fear Allah ; indeed, Allah is severe in penalty.

(al-Maidah, 5: 2)

IbnKathir (2000), al-Qurtubi (2006). and as-Sa'di (2007), explaining the second verse of surah al-Maidah was about the command of Allah SWT to extend any form of assistance in matters of virtue and kindness. Welfare refers to behavior, inward and inwardness and to enjoy the pleasure of Allah SWT. *Taqwa* here means the act of avoiding all acts of ignorance and inner dislike by Allah SWT. al-Sa'di (2007) adds, each of the instructions of Allah SWT should be executed and every disbelief must be shunned. In order to implement such a claim, relief from people such as relatives should be involved through useful advice or physical assistance and so on.

Taqwa also covers the whole religion problem. Allah SWT instructs the believers to be devoted to Him. Allah SWT also commands to obey His command, command His Messenger and abandon all His prohibitions. Humans should be devoted to the pleasure of Allah SWT (al-Jazairi, 2007).

In addition, Allah SWT warns and advocates for life to help in the pilgrimage in Makkah besides advocating for good behavior. Among them is such as putting parents first in every respect, respecting others and doing good to the poor and orphans (HAMKA, 1982). This shows that a variety of goodness can be done through a help-aid method.

However, at the same time, Muslims are also prohibited from providing assistance in matters that lead to disastrousness as it leads to sin. Therefore, mutual help in a partnership should be something which leads to goodness and to avoid things that lead to disadvantages (Al-Qurtubi, 2006; al-Sa'di, 2007; al-Jazairi, 2007).

The *ta'awun* concept also has an equality with the concept of sharing. Sharing practices are practiced in human life. It has become a habit when partnerships take place in the field of *muamalat*.

Human beings are to facilitate the affairs of one another. However, sharing is not centered on the *muamalat* field but also in other fields including the academic field involving writing. The importance of sharing is evidenced by Quranic verses. The Qur'an is a major source for Muslims. Allah SWT says in two surahs namely an-Nisa 'and surah Saad on the importance of sharing. The Word of Allah SWT,

وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ

And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they.

(Saad, 38: 24)

According to al-Tabari (2001), the previous verse explains that the partnership takes place by mixing the property between the sharing parties. Mixing occurs so that the rights can not be distinguished from each other. Equal division is derived from the mix. This will affect sharing and persecution and tyranny in partnership. Hence, such circumstances should be avoided in order for the partnership to be profitable for all parties involved.

The Word of Allah SWT in surah al-Nisa ',

فَهُمْ شُرَكَاءٌ فِي الثُّلُثِ

They share a third

(An-Nisa',4: 12)

The previous verse explains the heritage of inheritance among the heirs. Every beneficiary who has the right to inherit the property must have an agreement with the property (Isawi, 2009). This proves that harmful things, such as strife. This will lead to hostility between heirs. The abandoned property is not to cause harm, but to share it together.

Islam calls upon its people to do good. Sharing is one of the practices which leads to goodness as long as it meets the requirements of *syarak*. Partnerships based on justice and equality are urgently required to achieve mutual agreement. While partnerships that benefit only the parties or certain parties need to be avoided. Partnerships also conform to the concept of *ta'awun* where there is a concept of mutual help in doing something.

Based on the above discussion, a diagram is produced as a brief description of the discussion.

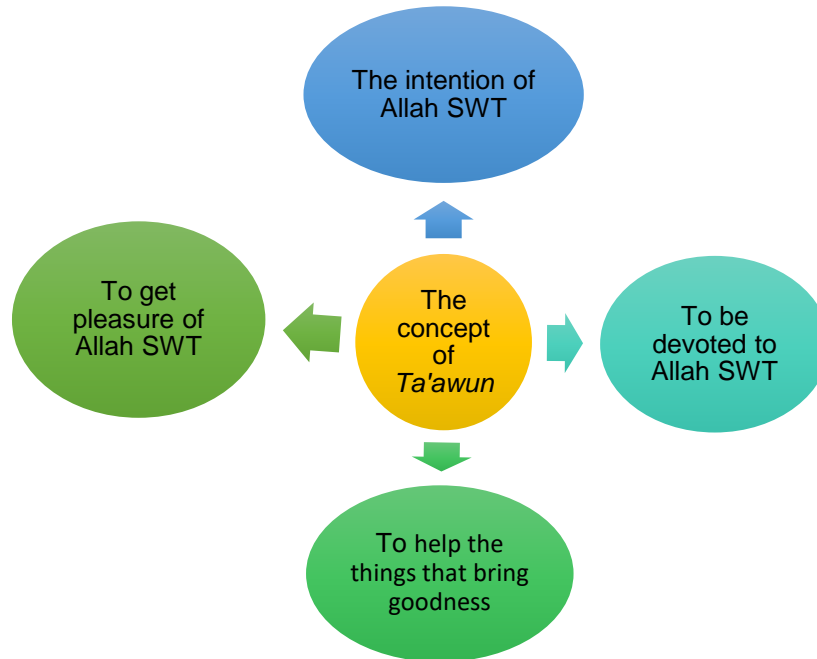


Figure 1: The concept of ta'awun in Islam

DISCUSSION

Through the concept of *ta'awun* according to the view of mufassir, four concepts are broken from the discussion which is the intention of Allah SWT, to get the pleasure of Allah SWT, to be devoted to Allah SWT and to help the things that bring goodness.

The first concept is the intention of Allah SWT. Every thing we do is to start with intentions. Without intentions, the only thing that is done is simply wasted because it has no specific purpose. For Muslims, the intention of doing a practice or worship must be merely because of Allah SWT. In practicing the concept of *ta'awun*, the intention to extend any help is because Allah is not a show of attitude.

Similarly, scientific writing must be accompanied by intentions of God. Every good writing can be produced with a good start. Writing is also sincerely done because Allah SWT rather than expect something from a human like praise. The earned praise will lift itself to be more arrogant and assume that every thing done is by selfishness rather than with the help of Allah SWT.

The second concept is to get the pleasure of Allah SWT. Something done in life is aimed at getting the pleasure of Allah SWT. When doing something must be done with great determination to get the pleasure of Allah SWT. The word will be obtained through the pleasure of Allah SWT. So, by practicing the concept of *ta'awun*, life's welfare can be achieved with the pleasures of Allah SWT.

Every writing done is to get the pleasure of Allah SWT. Good writing and helpfulness will be gained through such pleasures. If the writings are done to get the praise or fulfill the will of man

alone, it will be against the concept of *ta'awun*. This conflict will invite the wrath of Allah SWT. Writing is also inviting negative things.

Furthermore, the next concept is devotion to Allah SWT. *Taqwa* is one of the praiseworthy attitudes that must exist in every individual. Doing good behavior is also a way of showing obedience to Allah SWT. Good behavior by extending help can increase *taqwa* to Allah SWT.

The *taqwa* to Allah SWT is also important in doing something. When the nature of *taqwa* exists in itself, all the bad things can be avoided. *Taqwa* is like a fortress that can withstand the bad things happening in writing like stealing someone else's work without his knowledge, fraudulent writings and so on that can undermine one's moral values.

The ultimate concept is to help in what matters to the good. Every good done is rewarded for him, as well as the badness done will be rewarded with his behavior. Help the good not only to get the pleasure of Allah SWT and to increase the *taqwa* in self but also to ease the burden of the people who really need it.

Scientific writing is a form of writing that has great value and benefits to authors and readers. For scientific writing, someone who helps another friend needs to focus on good results. If it helps to do something that does not bring goodness to *syarak*, it does not count in the form of goodness even if he does good to the person. For example, in the event of promotion with the help of others, not with his business is contrary to the requirements of Islam.

Hence, these four concepts explain the importance of *ta'awun* concept in Islam. The concept can also be practiced in scientific writing to produce good writing in parallel with Islamic law. Good writing can make something useful not just for writing but also for the community as well as the opportunity to benefit from it. Here is a table for a brief description of the relationship between *ta'awun* concept and scientific writing.

Bil.	The concept of <i>Ta'awun</i>	Scientific Writing
1.	The intention of Allah SWT	Intention for Allah SWT and do not expect anything from man.
2.	To get pleasure of Allah SWT	Every writing done must be done to get the pleasure of Allah SWT instead of praise or compulsion from man.
3.	To be devoted to Allah SWT	Good writing can be produced when one has the attributes of <i>taqwa</i> to Allah. This behavior can prevent the negative things happening in writing.
4.	To help the thing that bring goodness	For scientific writing, in helping others have to look at the virtues that are therein and not against the will of <i>syarak</i> .

Table 1: The relationship between *ta'awun* concept and scientific writing

CONCLUSION

In conclusion, the concept of *ta'awun* is to be practiced in Islam. There are Quranic verses which indicate the need to practice mutual help. Such help is required only to matters of kindness rather than the contrary to the teachings of the Quran.

In addition, scientific writing is an activity that has great benefits. The *ta'awun* concept can be applied in writing according to the concepts already described. This practice can benefit not only a certain individual, but can fulfill the needs of writing and the surrounding society also benefit from it as the dissemination of knowledge derived from the concept of *ta'awun*. Each one complements each other as the saying goes, the weight is equal, lightly carried as well.

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